Registered No. M.—1752

THE

YOUNG CITIZEN

AN ILLUSTRATED MAGAZINE OF WORLD-BROTHERHOOD

Vol. 3 April 1, 1925 No. 1

Youth Comes to Re-Shape the World

Edited by Annie Besant, D. L., and G. S. Arundale, M. A., LL. B.

Rupees 3 per year | Post Free America: $ 1.75 | Other Countries: 6s.

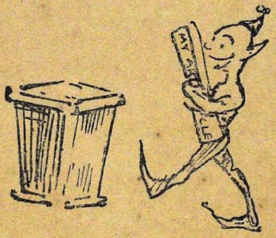
OFFICE OF THE REGISTRAR
5-MAY 1925
MADRAS

Editorial Notices

All communications must be written on one side of the paper only, or they cannot be inserted.

Uninvited communications must be accompanied with a fully stamped and directed envelops for return, in case of rejection. Otherwise, if declined, they will be destroyed.

5 MAY 1925
MADRAS



News paragraphs, if short and well written, will be welcomed, and used if suitable. All the work done for this paper, except the actual three P's, printing, pulling, paper, is done for Service, not for payment. The probable losses are borne by a "cheerful giver".

All literary communications must be sent to the Editor. Business communications to the Manager, P. O. Box 39, Madras.

All communications must bear the name and address of the author, not necessarily for publication, but as a guarantee of good faith.

ANNIE BESANT AND G. S. ARUNDALE, *Editors*

Business Notices

SUBSCRIPTIONS:	INDIA:	**Rs. 3, post free**		
	AMERICA:	$ 1	,,	$ 1.75c.
	GREAT BRITAIN:	4s.	,,	6s.
	OTHER COUNTRIES:	4s.	,,	6s. **equivalent values**
	SINGLE COPIES:	**As. 6**		**As. 8**

ADVERTISEMENTS: All communications and enquiries regarding Advertisement, should be addressed to the Manager. Special Rates, not given below, may be obtained from the Manager by application.

Scale of Rates

Full Page	Rs. 15	Quarter Page	Rs. 5
Half Page	Rs. 8	One-Eighth Page ...	Rs. 3

SIVAM-C

Contents

	PAGE
FROM THE FRONT.—YOUTH CONFERENCE	3
IN THE WORLD'S SERVICE.—ABUL FAZL	7
BUDDHIST STORIES.—No. XXIII. ONE CANNOT PLEASE EVERYBODY	10
A MAN OF THE HOUR.—SIR EDWARD THORPE	11
THE FAIRIES	12
LITTLE HELPERS IN THE GARDEN.—By Wayfarer	13
THE MAHABODHI.—By Prof. J. N. Samaddar, The Patna University	16
RICHARD WAGNER.—1813 TO 1883	18
HEROES	20
"GLASS WORK"—THE LATEST MOVIE TRICK	21
THE PINE, BAMBOO AND PLUM.—By a Japanese Amateur	23
TWO ACTIVE ANCIENTS	25
THE HOLY FLOWER	27
HOW TO ATTRACT THE BIRDS	28
ANIMAL INTELLIGENCE	29
A BABY PIANIST	30
A PLACE WHERE CITIZENS ARE RE-MADE	31

In the May Number of

The Young Citizen

WILL APPEAR:

FROM THE FRONT
IN THE WORLD'S SERVICE
BUDDHIST STORIES.—No. XXIV
A MAN OF THE HOUR

196443

JL
M2/11, N234C
N25.31

The Young Citizen

AN ILLUSTRATED MAGAZINE OF WORLD-BROTHERHOOD

VOL. 3 MADRAS, 1st APRIL, 1925 No. 1

OFFICE OF THE REGISTRAR 5-MAY 1925 MADRAS

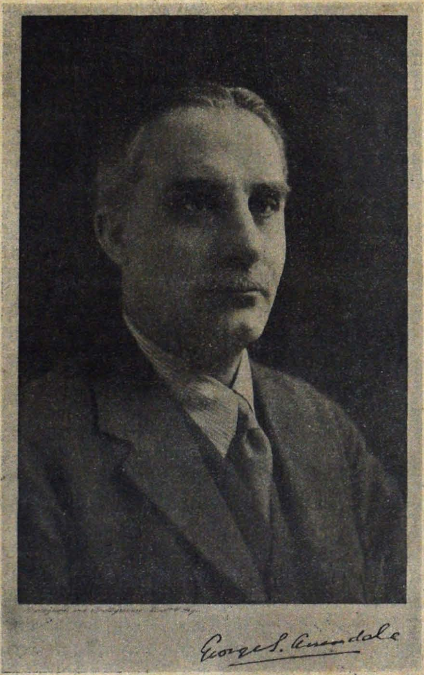
From The Front

Nothing can be more "From the Front" than news of the doings of the Vanguard of the Army of Youth, facing the foes that have to be fought and the problems that have to be solved. So I put before our Young Citizens the account received from Dr. Arundale, by the mail which came in on the 22nd of March, and the important series of resolutions passed by the Subjects Committee for discussion at the adjourned Conference next month.—Ed.

Youth Conference

CHAIRMAN: DR. G. S. ARUNDALE

ABOUT three hundred members of Youth organisations, including representatives from Youth Movements in Austria, India, Holland, Poland and Germany, attended the Conference. The following groups were represented, either by official delegates, or by members present at the Conference: The Fabian Nursery; Guild of the Citizens of To-morrow; Order of Wood Craft Chivalry; Youth Lodge, Theosophical Society; Young Communist League; Youth Section, No More War Movement; Servers' Group; Young Theosophists; Youth Group, S. John's Wood; Kibbo Kift; S. Christopher Training College; Letchworth; S. Christopher School; The Round Table; Boys' Life Brigade; Friends' Council for International Service; Girls' Life Brigade; League of Nations' Union; London Association of Camp Fire Guardians; London Girls' Club Union; National Sunday School Union; Neo-Vitalists; New Cross and Deptford Co-operative Comrades Circle; World Federation of Young Theosophists; S. Christopher's Old Scholars Club; Socialist Round Table; Indian League of Youth; All-India Federation of Young Theosophists; Practical Idealist Association of Holland; Youth Movement, Poland; Youth Movement, Germany; Youth Socialists and Young Theosophists, Vienna.



G. S. ARUNDALE

The Chairman opened the Conference on Saturday, January 17th, at 3 P. M. After welcoming the members of the various organisations, he pointed out how important it was that Youth should organise itself throughout the world for wise and practical service. The hope of the future, he declared, must surely lie

largely with the young, but if Youth is to fulfil its mission it must prepare beforehand, both by the careful study of existing conditions and by coming into direct contact with such conditions, helping wherever possible. The world has urgent need of those qualities one specifically associates with youth—enthusiasm, imagination, sympathy, trust. The wise use of these qualities will prove an invaluable force in the helping of the world out of its present crisis. He felt that Youth had a common aim—the bringing of the world nearer to a realisation of its goal: (1) Increased vitality on the part of existing Youth Movements in Britain, and (2) A closer relationship between the Youth of Britain and the Youth of other Nations throughout the world, especially, he ventured to add, of the East.

The Chairman then called upon the various representatives to address the Conference. There were about forty speakers, each of whom addressed the Conference on the relation of the movement they represented to the subject of the Conference. At 7 p.m., the Conference adjourned until the next day, but most of the members remained to break up into smaller groups, carrying on keen discussion. Music and folk-dancing concluded the evening.

On Sunday, January 18th, the Conference re-assembled at 3 p.m., and addresses from representatives of various movements were continued. On this day, representatives from Youth Movements in India, China, Holland, Germany, Austria and Poland also spoke, and were enthusiastically received.

After the various representativss had spoken, the Chairman declared the meeting open for general discussion, and a number of speakers addressed the meeting.

At the close of the discussion, the Chairman announced that a number of resolutions had been sent in to him, but he ventured to suggest that in view of the importance of many of these resolutions and of the desirability of efforts being made on the part of Youth Movements in this country to adopt, if possible, some common platform, it might be a good plan to refer the resolutions to what might be called a Subjects Committee, consisting of a representative of every Youth Movement, which might shortly meet to consider the nature of the subjects it would be worth while to place before the Conference, and to frame resolutions thereon. He felt it would be better to defer the very valuable controversial part of the Conference's work until a representative Committee had time to consider what subjects it would be desirable to place before the Conference as a whole, and until the members generally had an opportunity of thinking over their attitudes towards the subjects which the Subjects Committee had decided to submit.

The Chairman asked that this proposal, if thought suitable, might be proposed and seconded, adding that he was quite willing to take any resolution for consideration which had a chance of a unanimous acceptance. The representative of the Young Communist League declared he would prefer that his two resolutions should be considered at once. It was, however, proposed and seconded that the Chairman's suggestion be adopted, and the proposal was carried by a very large majority.

It was suggested that in any case the resolutions on the Chairman's table should be read, and if any were objected to, they should be referred to the Subjects Committee. The Chairman thereupon proceeded to read the various resolutions, and all but two were referred to the Subjects Committee. Unanimously accepted were: (1) A resolution thanking the Theosophical Society for convening the Conference and for its hospitality, and (2) a vote of thanks to the Chairman.

It was decided that the organisers of the Conference be requested to make the necessary arrangements for the meeting of the Subjects Committee.

Concluding the proceedings, the Chairman expressed his very cordial thanks to the Conference for the more than kind way it had supported him as Chairman, a position which he had, in reality, no right to occupy at all. He ventured to congratulate the Conference on the very useful beginning it had made, and said he had personally derived very great benefit from listening to the invariably able and, often, witty speeches made by the various representatives. He desired specially to single out, if he might, the representatives of the Young Communist

League, who had immensely impressed him by their vibrant sincerity and first-hand acquaintance with the ills from which the world suffers. He felt that the Young Communist League might well say to the rest of them in the audience that when they were talking about the world's ills, they were talking as theorists, with little or no practical acquaintance with the real nature of these ills. On the other hand, the members of the Young Communist League not only had this practical knowledge, but most of them knew what it meant to suffer. He earnestly hoped that the Young Communist League would send representatives both to the Subjects Committee and, afterwards, to the Conference. He urged representatives of various Youth groups to realise the importance of contacting the darker side of their surroundings, adding that he himself had endeavored to do this in India, where he had the privilege of being President of the oldest Union in the country—the Madras Labor Union.

At the conclusion of the Chairman's remarks, several speakers expressed the hope that he would be present both at the Subjects Committee, and at the subsequent Conference. The meeting was then adjourned until a future date, to be settled by the Subjects Committee.

Subjects Committee

The following Resolutions were approved to be sent forward to the *Second Youth Conference* to be held at Mortimer Halls, 93, Mortimer Street, W. 1, on *Saturday and Sunday, May 2nd and 3rd, 1925*, commencing at 3 p. m. on Saturday.

The Resolutions below will be arranged in order under subjects by a committee (which was appointed by the Subjects Committee), and will be circulated during March among the organisations taking part, for their consideration.

The Conference in May will be open to all under the age of thirty, and to members of Youth organisations, only delegates speaking and voting.

Resolutions

1. That this Youth Conference, representing . . . . . Youth Movements, sends its brotherly greetings to Youth throughout the world, calling upon them to unite in the active pursuit of Universal Brotherhood, irrespective of all differences of race, nationality, creed, caste or class.

2. That Youth shall work, through study and practice, to promote a Physical Renaissance, as the indispensable pre-requisite of a Civic and Cultural Renaissance.

3. We believe that the present World Crisis is due to our civilisation being based on competition and force, and that the way out will be found only through International Co-operation involving material and moral disarmament.

4. The British Youth Movements having met together in solemn Conference, and having unanimously decided that their Common Aim is LOVE and BROTHERHOOD, submit the following programme, as being the most likely to bring about the desired result:

(*a*) To counteract the ill-effects of Industrialism in towns and cities by giving the rising generation the opportunity of a full education (in which Camp Life is an important factor), by establishing Woodcraft Groups, Camp Schools, Open Air Schools, Holiday Camps, Local Camping Grounds, Land Reservations and open spaces for Camp Training and Nature Craft.

(*b*) By such steps to inculcate in the child, firstly, reverence for the body; secondly, mental balance; thirdly, a new and vitalised spiritual perception by service for others, as a practical expression of worship of the Great Spirit.

(*c*) To foster and encourage, through the formation of Craft Training Groups for senior boys and girls, all kinds of useful handicrafts and industries, and to advocate the formation of Craft Guilds.

To reorganise industry efficiently on a non-competitive basis; to secure healthy conditions of work in all processes of production and distribution, and to establish Co-operative Workshops outside the great industrial centres; for which purpose the electrification of the whole country is urged.

(*d*) To promote such social conditions that men and women who have been trained upon Woodcraft lines will establish Family Groups, in order that the children of such marriages shall have a heritage of health which they may guard and pass on.

(*e*) The formation of Local Woodcraft Assemblies to work for the commonweal of their own locality, making the Assembly or Moot a centre of local activity by acting as guardians of Open Air Schools or School Camps, procuring and preserving Local Camping Grounds; by organising local sports, festivals, and ceremonies, and by the general development of their district towards health in Body, Mind and Spirit.

(*f*) To show that synchronised international disarmament is possible as soon as local, national and international commercial and political relationships are conducted in a spirit of common brotherhood. To further this we recommend a revised system of teaching world history.

(*g*) To bring about:

1. An international educational policy, based on the foregoing proposals.
2. International freedom of trade, with seaways, airways and landways open to all.

3. An international currency system, and the stabilisation of the purchasing power of money in all countries.
4. The abolition of Secret Treaties; secret diplomacy to be replaced by open negotiations.
5. The establishment of a World Council, including every civilised and primitive Nation or Race.

5. Whereas the interests of men and women are equally affected by the Acts of the Government of this country in regard to taxation, internal and external politics, and the laws concerning family relations and individual lives, and whereas the principle of women's suffrage has already been accepted in the Representation of the People's Act of 1918, therefore, this Conference declares that women should be placed on an absolute equality with men in regard to the power and exercise of the vote.

6. This Conference, recognising the deplorable position of Young Workers in this country, endorses the following minimum programme:

(*a*) Re-employment of all young workers at Trade Union rates of wages, WITH VOCATIONAL TRAINING.
(*b*) No night work for young workers under 21.
(*c*) 6-hour day and minimum wage established by Law for young workers under 21.
(*d*) Free meals in schools for children, where necessary. The Conference pledges itself to work for these measures, recognising them to be minima, based on the most urgent needs of all young workers.

7. That this Conference

(*a*) condemns war of any kind as an outrage upon civilisation, and calls upon the Youth of the country to refuse to take part in any war;

(*b*) demands that educational classes for young workers take place during working hours, instead of in the evening, and that employers grant special time for this during working hours;

(*c*) recommends the Youth organisations represented at this Conference to unite and form a National Youth Press;

(*d*) declares that the sufferings of mankind will not be remedied until a progressive policy of service is adopted, and pledges itself to construct such a policy on the basis of "From each according to his ability, to each according to his need".

8. (*a*) The Youth Movements represented at this Conference, realising the necessity of acquainting themselves with actual political problems, propose to form an administrative and legislative body, parallel to the existing State, and presenting independent legislative solutions to current problems as they arise.

(*b*) For this purpose, it is necessary to undertake a preliminary course of study extending over at least a year, and including a survey of comparative governmental institutions. It should be conducted (1) through numerous small study circles; (2) lectures by special authorities; and (3) debates by well-known protagonists of different political theories; it should aim at fitting the would-be administrators for their work and discovering the most suitable legislative machinery.

9. That British Youth Movements can most profitably co-operate with each other, and give effect to the resolutions passed at the Conference, by affiliating to the Federation of British Youth Movements.

10. That a Magazine, expressive of the common and varied points of view of the Youth Movements of this country, be organised with the view of influencing public opinion in the direction of the aims and ideals of Youth, whatever they may be, from time to time.

11. Whereas it is recognised that all Life is One, thought manifesting in diverse kingdoms of Nature:

Be it resolved that Youth, in fighting all exploitation of the weak by the strong, gives special consideration to securing the treatment of animals in accordance with the Law of Brotherhood.

12. That this Conference is of the opinion that it is the duty and privilege of the State to provide, *where necessary*, every facility within its power for the full development, physical, mental and spiritual, of all children born within its jurisdiction; and in particular that every possible stimulus should be provided which might help children to realise the fundamental unity of mankind, existing behind all distinction of race, creed or class.

13. That the Youth Section investigate the problem of actual Parliamentary representation, and the problems that affect Youth through that Parliamentary representation, and formulate some movement to get into touch with the Youth of this country.

Impossible to Wireless to Mars

BY A SCIENTIST

Professor Vigard's interesting discovery may prove of immense value in helping towards an understanding of wireless phenomena. If the envelope of atmosphere that surrounds the earth is itself surrounded by a layer of nitrogen gas, the latter may account for the fact that a wireless message follows the contour of the earth and does not fly off from it at a tangent. Incidentally it would mean that wireless communication with a planet such as Mars would be impossible.

In The World's Service

Abul Fazl

SHEIKH Mubarak was a noble Muslim, living at Agra, in the days of Akbar, Mughal Emperor of Northern India. He was a man of great learning, always surrounded by a small band of disciples, eager to garner his ripe wisdom and model themselves on his simple austerity of life.

But his wisdom was of a nature quite unacceptable to the powerful Ulemas of the Court, the orthodox Doctors of the Sunni Sect of Islam, who subjected him to constant persecution, as addicted to the heresy of Mahdism (that is, believing in the near coming of Imam Mahdi, who should give aspiritual message to Islam), and, perhaps still worse, suspected of Sufi Mysticism, with its dangerous Universality of Tolerance and Love.

Two sons had Mubarak ; the elder, Abul Faizi, a gentle, dreamy youth, loved by all who knew him, born with the golden gift of song, inherited from the old Sufi poets of Persia : the younger, Abul Fazl, following more in his father's steps, at fifteen already a master of the traditional learning of his race, and recognised as a teacher of others before he was twenty. A characteristic story is told of Abul Fazl that, at this age, he had come across a rare work of the Sage Icfahani, which was unfortunately so marred by fire as to appear practically worthless, the entire half of the book, vertically divided, having been destroyed, so that only half of each line remained. The young enthusiast tenderly cut away the burnt edges of the cherished manuscript, pasted new paper to each leaf, and then set himself to the immensely laborious task of restoring the missing half of each line. So well did he succeed in entering into the style and mode of thought of this very difficult author, that when, years later, a complete copy of the work was found and compared with his, it was found to differ only slightly, a few words having been substituted for other, but the meaning preserved in every case.

ABUL FAZL

One day, in the twelfth year of Akbar's reign, the sound of wailing arose in the peaceful household at Agra, for the Emperor's soldiers were at the gate, demanding surrender of the beloved eldest son Faizi, the poet, who was to be brought to Akbar in his camp before Chitor. Such an escort looked ominous enough, and the brave Father's heart must have ached as he gave his blessing to this dear son, and sent him forth at the Emperor's command. But to the disappointment of his Court enemies, who had doubtless stage-managed this grim accompaniment, the young poet, on his arrival, was loaded with favors instead of with chains. Akbar had now freed himself from the tutelage of Bairam, bigoted, if faithful, minister, and was open to more liberal influences than those with which he was surrounded. He instantly conceived a strong affection for Faizi, which was to remain undisturbed, through all Court intrigues, till the poet's death in 1595.

Naturally, Faizi was not content till he had

introduced his beloved younger brother, Abul Fazl, whom he at last persuaded reluctantly to leave his books, and try his fortunes among men. To him also, Akbar's friendship was at once given, to remain unshaken till death or rather through death, as it had already survived through birth, from the mysterious past, and to this real triumvirate is due all the magic accomplishment of Akbar's reign.

Abul Fazl was twenty-three when he came to Akbar's Court, and his attitude to life may be judged from his own words, in the introduction to his wonderful and monumental book, *Akbar Namah*. There he writes of himself: "As fortune did not at first assist me, I almost became selfish and conceited, and resolved to tread the path of proud retirement. The number of pupils that I had gathered around me served but to increase my pedantry. In fact, the pride of learning had made my brain drunk with the idea of seclusion. Happily for myself, when I passed the nights in lonely spots with true seekers after Truth, and enjoyed the society of such as are empty-handed, but rich in mind and heart, my eyes were opened, and I saw the selfishness and covetousness of the so-called learned. The advice of my father with difficulty kept me back from out-breaks of folly; my mind had no rest, and my heart felt itself drawn to the Sages of Mongolia or to the Hermits on Lebanon. I longed for interviews with the Lamas of Tibet, or with the Padris of Portugal, and I would gladly sit with the priests of the Parsis, and the learned of the Zendavesta. I was sick of the learned of my own land. My brother and other relatives then advised me to attend the Court, hoping that I would find in the Emperor a leader to the sublime world of thought. In vain did I at first resist their admonitions."

In this interesting extract, what does he mean by the night in lonely places, spent in the company of the high-minded but empty-handed seekers after Truth? Does it not sound as if he had been initiated into some mystic Brotherhood?

Now began a new era at the Mughal Court. The two brothers called out all that was best in Akbar's princely character, and not only was the business of State reformed and administered with a diligence and regard for justice never before known in history, but time was found also for the pursuit of Truth and Beauty by the generous encouragement of philosophers, poets and craftsmen. Richly gifted with a sense of humor, Akbar delighted in setting one learned Doctor of religion against another, and listening to their several exposures of the weaknesses of their respective doctrines. Out of this arose the custom of holding weekly discussions in the Royal presence, on Thursday evenings, when the platform was free to all, and when the debate often degenerated into most unseemly squabbles, to the delight of Abul Fazl and of Akbar himself, who had no love for bigots of any faith. To the scandal of the orthodox, the Ulemas had now to make room, in these assemblies, for Hindu Pandits, Parsi Priests and Christian Padris, and slowly began to emerge, from the free discussions and the admissions into which they were severally betrayed, by the heat of argument and the artful skill of Abul Fazl, a nucleus of faith to which all could subscribe, an anticipation, indeed, of Theosophy. With a cleverness that his enemies regarded as diabolical, Abul Fazl won gradually for Akbar the position of acknowledged umpire on these spiritual matters. Certainly, *Al Quran* was the one and only authority! But if, as too frequently happened, two Doctors of equal learning and pre-eminent rank were hopelessly opposed in their interpretation of a given text, to whom could they appeal, save the listening Emperor, to judge between their argumentative claims, and pronounce the final *Fatwa*, which was to guide the belief and conduct of the Faithful. So the unhappy bigots were made to connive at their own debasement, and at last Akbar found himself clothed with all the spiritual authority he needed for the promulgation of a new Theosophical religion, culled from the best elements of all the old ones. It took the Sun as the supreme symbol of God and the object of worship by a much simplified ritual; with noble rules of conduct, including abstinence from flesh and wine; and based on the truth of human brotherhood, without distinction of race, caste, creed or color. Those who accepted this "Divine Faith," which was

not forced upon any one, though doubtless joined by too many for unworthy motives, pledged themselves also to certain social reforms, as the abolition of Sati and widow remarriage. Also they were forbidden to marry their daughters before 14, or their sons before 16 years of age.

Abdul Fazl's very leading part in all this naturally had drawn upon him all the odium which could not safely be flung upon Akbar himself. The rival historian of the reign, Badaoni, cannot find language strong enough for the Wazir's wickedness, in thus undermining the Faith. So his enemies increased in number, and soon gained to their side the weak and dissipated heir to the throne, Prince Salim, afterwards known to history as Jehangir.

In 1602, seven years after the death of Faizi, Abul Fazl had just completed a very difficult military mission—to supplant incompetent and corrupt generals and to quell rebellion on the borders of the Empire—when he had news that Akbar specially desired his presence, and so hastened to return in advance of his army, and only slightly attended. The shortest way led through the territory of a local chief of doubtful loyalty; but against the advice of friends Abul Fazl insisted on the quickest possible return to his friend and royal master. He was set on here by superior numbers, and after a gallant resistance, overpowered and killed.

When the news was taken to Akbar, he mourned for him more than for son or brother, and said: "If Salim wished to be Emperor, he might have killed me, and spared Abul Fazl."

It is extraordinary that not even in the writings of his enemies can a single tale be found of Abul Fazl that reveals any mean traits of character, or personal animosities. Never did he use his power to avenge a personal slight to himself or his family, nor does he pour out vituperations, nor indulge in spiteful insinuations in his great work, *Ain-i-Akbvri*. He was too large-hearted to harbor any malice, or remember any injury. It is said of him by another chronicler that "Abuse, stoppage of wages, fines, absence on the part of his servants, did not exist in his household. If he appointed a man, whom he afterwards found to be useless, he did not remove him, but kept him as long as he could."

India was not ready then for religious unity and tolerance, and the achievements of Abul Fazl and Akbar along this line, unlike their more material achievements, soon were frustrated and brought to naught. But who is to say, for all that, that they were fruitless? When the Truth triumphs at last, in any place or time, it will be due not only to the final effort that achieves, but also to the preceding efforts that failed, but set up currents in the new direction, and made final success inevitable. As Browning says: "What is our failure here, but a triumph's evidence for the fulness of the days?" When the fulness of time comes for this thing too to be accomplished, for Hindu and Mussalmân, Christian and Parsi, to live together in brotherly love and mutual tolerance, recognising the identity of their common goal, and respecting alike all roads to it, as equally useful, when superstitions shall cease to hold sway over the ignorant, and all men, by their own ways, shall seek the light of Truth and co-operate to banish darkness, it will be the harvest as much of Abul Fazl's sowing in the 16th century as of H. P. Blavatsky's in the 19th.

H. V.

The Other End of Infinity

At what is more than twice the distance ever measured before by an astronomer, a star cluster has just been proved to be over 6,000,000,000,000,000,000 miles away from the earth.

This cluster of what must be incredibly huge stars is known to astronomers as Nebula No. 6,822, and the measurement has been made by the staff of Harvard Observatory.

What can be seen of the cluster to-day is how it actually was one million years ago, for it has taken all that time for light to flash the six trillion miles from "the other side of infinity".

Light and wireless waves travel at the same terrific speed of 186,000 miles per second and the sun's rays reach us in 8½ minutes. But even at this rate the waves can only cover six billion miles in the year, and No. 6,822 is a million times farther away.

Buddhist Stories

XXIII

ONE CANNOT PLEASE EVERYBODY

"THIS is a saying of olden days." This discourse the Master spoke, while He was staying at Jeta Grove, concerning Atula, the devotee.

This man was a devotee at Sâvatthi and had a following of five hundred. One day he took his disciples and went to the lodging of the Brethren to hear the preaching of the Norm from the lips of the Elder Revata, and being eager to hear the Norm he saluted the Elder Revata and sat down at one side. Now this reverend Elder delighted in reflection, living alone like a lion: so he spake not a single word to him. Thereat the man was angry and said: "This Elder says not a word." So he rose up and went away to the Elder Sâriputta and there stood at one side. When the Elder asked: "Why are you come here?" he replied: "Sir, I took these disciples of mine and approached the Elder Revata to hear him preach the Norm. But he said never a word to me. So I grew angry with him and am come here. Talk to me of the Norm."

Then the Elder Sâriputta said to him: "Sit down, my son," and so gave him a long talk about the Transcendental Doctrine.

Then said the devotee: "A discourse on the Transcendantal Doctrine is exceedingly abstruse. The Elder has given us much talk about the Transcendental. What is the use of that to us?" So he grew angry, took his disciples and went away to the Elder Ananda.

So the Elder Ananda asked him: "Well, what is it, my son?" and he made reply: "Sir, we approached the Elder Revata to hear a discourse on the Norm, but we did not get a single word from him; so in anger we went to the Elder Sâriputta, and he gave us a long abstruse sermon on the Transcendental. So we said: 'What's the use of this to us, and came away in disgust. So we are come here. Sir, give us a talk about the Norm."

"Sit you down, then," said the Elder Ananda, "and listen to me." Then he told them things they ought to know, but very little of the Norm. So they got angry with the Elder Ananda also and went away to the Master, saluted him and sat down at one side.

"Well, my sons," said the Master, "why are you come here?"

"Lord, we came to hear the Norm."

"Well, and have ye heard the Norm?"

"Lord, first of all we approached the Elder Revata, but he said not a word to us. Angry with him, we went away to the Elder Sâriputta, who told us much about the Tradscendental. But as we could not understand that, we grew angry and went away to the Elder Ananda. But he told us very little about the Norm. So in disgust with him, we are now come here."

When the Master heard this tale, He said: "Atula, it is a custom established from very ancient times that men speak harshly both of the silent man, the long-tongued man, and the short-spoken man. No man may be wholly praised or wholly blamed. Even kings are some of them blamed, while some are praised. There are men who blame even the mighty earth, the moon and sun, and even the Good Norm. A slight thing, truly, is the praise or blame of fools. But he who is blamed by the wise and learned man is blamed indeed, and he who is praised by such is praised indeed. So saying He sang these verses:

Atula, there runs an ancient saw
  Of old not of to-day:
"They blame the man who silent sits,
  Or whose tongue wags always:
And blame the man who keeps the mean.
  None in the world is free from blame."
There never was, nor will be, sure,
  Nor now lives among men
A being blamed entirely,
  Nor one entirely praised.
But one whom men of wisdom praise,
  Watching him day by day,
Of faultless life, of holy ways,
Thoughtful and wise, like Jambu gold—
Who to blame such a saint is bold?
  Even the Gods him reverence show,
  And even Brahmâ praises him.

Whereupon, when this sermon was done, those five hundred devotees were established in the Fruits of Stream-winning.

[From *Dhammapada* Commentary]

F. L. WOODWARD

A Man of the Hour

SIR EDWARD THORPE

THE life of the late Sir Edward Thorpe is an interesting example of great ability utilised with marked success in different directions, for, as the English newspapers are pointing out, he attained distinction not merely in chemical science alone, but also in the purely administrative offices of the various scientific societies he served so well, and in the varied and, often, most difficult duties of a Government Chemist. Besides these, his name is known throughout the world as the able editor of his famous *Dictionary of Applied Chemistry*, and to the circle of his friends, so we read, he will be remembered as one of the keenest and most enthusiastic of yachtsmen.

The picking out of the unknown youth, Edward Thorpe, from among many others by Sir Henry Roscoe, reminds one very much of the discovery by Sir Humphrey Davy of another brilliant young man, who was later destined to achieve fame as the inventor of the Dynamo, Faraday, and this early assistance and encouragement, Thorpe repaid with a life-long devotion and loyalty to his master, and also wrote his biography, that has rarely been equalled.

Born near Manchester in 1845, Roscoe recognised his powers when quite a youth, and took him into the Owens College, where so rapidly did he distinguish himself that Roscoe made him his assistant the following session, later sending him to Heidelberg to work under Bunsen, where he got his Ph.D., and also to Bonn under Kekule. Amongst the work done in these years was the Chemical Intensity of Sunlight, in connexion with which research Roscoe sent him out to South America; the perfecting of a process for the purification of the element Vanadium; the percentage of Carbon Dioxide present in widely separated samples of sea-air, which he found everywhere constant at 3 parts Dioxide per 10,000 of air, a discovery for which he was awarded the John Dalton Scholarship at Owens College.

In 1874, he was appointed Professor of Chemistry at an institution then known as the Yorkshire College of Science, and now expanded into Leeds University, and after eleven strenuous years there he was elected successor to Sir Edward Frankland in the Royal College of Science, South Kensington, London, from which, at the end of nine years, he went as Director of the new Government Laboratories at Clements Inn, which he himself designed and equipped. From this last post he retired in 1910.

Along with all this work he was always an active member of various scientific societies. He was Vice-President, Treasurer, and finally President, of the Chemical Society; he served on the Council of the Royal Society, and, finally in 1921, at the Edinburgh meeting, he was made President of the British Association. It was on the occasion of his Presidential Address that he so strongly condemned the turning of chemical science to the use of warfare, and his eloquent plea for an international ban on the use of poison-gas will be long remembered by all who heard it.

Literary Activities

Besides all these strenuous scientific and administrative activities, yet found the necessary leisure for a vast amount of literary work. *Thorpe's Dictionary of Applied Chemistry* will remain as a monument to his memory for posterity. This immense work, that first appeared in 1893, was unique at that time, inasmuch as its editor so far won the confidence of manufacturers and others in his scheme that he obtained many original papers from them, and so had all the different processes described and explained by experts. His own part of the work as editor, in collaborating the 1,058 different articles, and supplying the gaps, was an immense achievement.

The late Sir Edward, we read, always loved the water all his life long. This began when, as a student at Owens College he took a strenuous part, in the College rowing activities; and during his later years spent much of his time at his house at Salcombe in Devonshire. His friends always used to say that to see him at his best was when he was navigating his little steam yacht round the Western Isles.

The Fairies

Do you wonder where the fairies are
That folks declare have vanished?
They're very near, yet very far,
But neither dead nor banished.
They live in the same green world to-day
As in by-gone ages olden;
And you enter in by the ancient way
Through the ivory gate and golden.

'Tis the land of dreams; oh! fair and bright
That land to many a rover;
But the heart must be pure and the conscience light
That wouldst cross its threshold over.
The worldly man for its joys may yearn
When pomp and pride embolden,
But never for him shall the hinges turn
Of the ivory gate and golden.

While the innocent child, with eyes undim
As the sky in its blueness o'er him,
Has only to touch its portal's rim,
And it opens wide before him.
Some night when the sun in darkness dips,
We'll see that dreamland olden,
And you shall touch with your finger-tips
The ivory gate and golden.

ANON

Little Helpers in the Garden

By Wayfarer

THE Lady Mary was a gardener; her gardening kept her in touch with God when all else seemed to fail. Her life had been storm-tossed, but she had never realised that every storm is an opportunity for further sight, just as a boat tossed about on the wave can see further when it is thrown up on the crest of the wave, than when it is in the furrow. So when we are storm-tossed we can, if we will, see a further horizon, and in seeing understand something more of life.

The Lady Mary was much blinded by storm—many are, the spray overwhelms them—but Godknows, and in the midst of the storms she found peace in her work for the garden.

She loved the flowers, the birds and the growth of things. It is a woman's part to love the growth of things, the animals, the insects, the children and all God's young things. As the world is now, possibly we love the growth of only one of these; when we really grow up we shall love all and everything that grows, because we shall realise that God is in all life, is part of all life, in fact, all life is His, there is no life apart from Him. The Lady Mary felt this with some part of her in her garden, and she reverenced the life of flowers and she helped them to grow.

Lady Emily and Fairies in the Garden

To be a gardener is a great office, it brings you so directly in touch with the wonders of Nature and the greatness of God, the Creator. A gardener discovers how infinitesimal is his knowledge of life and how vast is the knowledge to be acquired. In all schools, I would put in a plea for gardening to be taught; the importance of this science is just being discovered.

Gardening enlarges the mind, it puts you in touch with the vastness of the universe, it points out the Oneness of Life, the Sacredness of Life, the Vivacity of Life, the diversity of the needs of various forms of life, the virility of the smallest form of life. It teaches the science of helping life, the beauty of the various expressions of life, the beauty of creation in all its forms, the necessity of harmony in all the different aspects of life, the effect of the elements on growth, the affinity or dislike of one plant to another and the great wonder of it all and God's Presence in all His many forms.

A gardener tends and cares and loves, and God helped the Lady Mary in her work and sent His little messengers to whisper to her what was needed to help in the growing of the plants, for the Lady Mary was notexperienced, only she tried hard to learn.

There are many whisperings in the air, God's whisperings; we often do not listen; we talk and talk, useless incessant chatter; God whispers and we do not hear. It would be a very different world if we only spoke when really necessary and listened all the rest of the time; then God's Voice could be heard. His little messengers are all around us, in the garden and in the wood are the nature spirits and the fairies, in the water and in the fire are the gnomes and salamanders.

Rosyllin was the Lady Mary's youngest child. A child of Nature, nothing was afraid of her; she

would call the birds and they would come and feed from her hand, they had no fear; she would talk to them and to the flowers and to the trees, she would hide in the shrubs and talk to the litttle messengers who took care of the shrubs under God's guidance. Rosyllin was almost a nature spirit herself; she would escape by herself away from her sister and play with the fairies, the nature brothers, and they all loved the game together.

Sybellin, the elder girl, was very different: her vision of Nature was shrouded, she knew no fairies, she laughed at any idea of them; the birds feared her and would not come and feed; she had no communion here with the little guardians of God's earth, but then she had other work to do. One child has one bit of work to do and one another; we must guard against the thought that one is all right or the other all wrong. God has made no two leaves alike and no two children, but each has his place and his mission in God's great plan.

It is difficult for a child like Sybellin to understand one like Rosyllin, and it is equally difficult for Rosyllin, who saw so much, to understand Sybellin, who saw so little. The Lady Mary was more like Sybellin; she saw no fairies even in her beautiful garden, though they were often near and often they whispered to her how to tend the plants. She felt their whisper and obeyed, unconscious that it was something that spoke from within which responded to the whisper. In a garden the great Gardener of the World is always watching, lest any of the little ones should perish unnecessarily through our ignorance.

Many were the days that Rosyllin and Sybellin played and talked together. Sybellin laughed at Rosyllin for talking about "her silly baby fairies"! but Rosyllin heeded not and continued communing with her fairy friends, being taught by them and playing with them.

As she grew older the Lady Mary thought that Rosyllin must learn ordinary lessons, like all mothers think, and that she should no longer be allowed to play about for hours in the garden and in the woods, talking to her play-mates in the trees and among the flowers; so instead of learning A B C with God's little messengers, she had to learn her A B C out of a book. As month by month went by she grieved and pined as any ordinary child would grieve and pine if a favorite play-mate were taken away; but there were the holidays!

Now the fairies understood a great deal as most fairies do, and though they did not attend Rosyllin's lessons, they watched for her in the garden knowing that as soon as she was freed she would run out and look for them. They took special care also of her own little garden, which saved her a lot of trouble, and they took it in turns, four of them, to fly in at her window at night and kiss her when she was asleep, and one kept watch at her window. The one that kept this watch was a different sort of God's messenger; he does not come into the picture; he is bigger and older and very smiling and very very shining. He shines all over and is very, very beautiful.

Rosyllin was not good at her lessons, she did not care whether twice one is two, twice two is four; it did not interest her, nor did she mind whether England was East or West of Russia, or Asia larger than Europe. She missed the things that the fairies taught, the things that other people did not seen to know or care about. She loved her mother dearly and she wanted her mother to know and to love her little fairy friends. Rosyllin was only five years old; she did not care for Sybellin's children friends who often came to tea, and brought sometimes their dolls and oftener their Teddy bears. Rosyllin hated Teddy bears; she said they were not real and that they were ugly; "real things are never ugly, because the fairies help to make them pretty," she used to say. She was a lonely little bit, only five, and she made up her mind to consult Redcap as to how best they could teach her mother to see them. They agreed that they would come to tea with her on her birthday; but, as Redcap said, they could not come in the house except when everybody was asleep, as it would make them ill and frighten them, but if tea were out of doors they would see what they could do. Redcap was the leader of this little band, it was his business to look after the rest; he was always consulted over new work; he designed the pattern on the flowers and arranged the colorings; the others did what he told them, except when they were naughty.

Greencap's business was to give messages by whispers, soft little whispers through the wind in the trees or shrubs. Piper's business was to play his flute and persuade people how great is the power of sound that goes out into all lands. Fury's work was to help the eyes to see the things that generally they miss, and to teach people to be very careful not to step on lovely flowers or crush worms and insects as they walk along, to teach them to notice the lovely marks on each leaf and the colors of all the beautiful flowers and butterflies. Each one's work is very important. Rosyllin had learnt all these lessons, and these four promised to try to teach the Lady Mary, but as they said: "People who

think themselves 'grown-up' are so stupid; only if they have become like little children, ready to learn, can they be taught." They stipulated that Rosyllin should help, not speak but always be present when the lessons were given, and the lessons were given faithfully.

The Lady Mary was not easy to teach, she was not listening for teaching, and, of course, she could not see the little teachers, and she thought she knew much that God alone knows; she made barriers which prevented the whispers from being heard. We are so occupied with our little selves and our little petty occupations that we weave around ourselves a veil which obscures the vision and deadens sound.

Greencap's whispers took long to penetrate and Piper's flute was almost unheard; it was only that the Lady Mary tried so hard to help the work in the garden that Greencap and Piper took so much trouble to help her.

Rosyllin thanked Redcap for all his trouble on the birthday, and the Lady Mary tried hard to see her little friend, knowing that Rosyllin saw him, and she herself feeling that the little friends were around. This day was the first day that she had really been made aware of them. Sybellin was unconscious of it all.

All who want to learn will be taught, for all around us are God's Messengers of different sorts, waiting to whisper the Divine Message. The Message waits for all.

196443
600 008

This is a class at Adyar, taught by the Misses Elder, of whom an account appeared last month, with the six fundamental types of expression given in the accompanying pictures. Here the class is practising rhythmical movements, to the great improvement of the bearing of its members in ordinary life.

M211,N23Y.C

The Mahabodhi

BY PROF. J. N. SAMADDAR, THE PATNA UNIVERSITY

1. Chronology

TO the Buddhist, four places are exceedingly holy, all directly associated with the Buddha—Kapilavastu, with its Lumbini Garden, where the Great One was born; Buddha-Gaya, where He attained Illumination; Sarnath, which saw the commencement of His preaching; and Kusinagara, where He attained Nirvâna. Owing to its proximity to the railway, Buddha Gaya is resorted to by Buddhists in all seasons from all parts of the world, though the number does not exceed two thousand.

The sacred village where the Lord Buddha attained Illumination was known as Urubella. Seated under the Bo-Tree, *Ficus Religiosa*,—which, as Lassen has very aptly described, is the tree which inspired the Hindus and their neighbors with a profound veneration, "owing to the surpassing marvel of its well-nigh preternatural growth, its indestructible duration and ever-lasting self-renewal, to which traits the mysterious gloom of its galleries and avenues adds not a little"—and overcoming Mâra, the God of Evil, and its dangers of darkness, He attained Perfect Knowledge at this spot.

It was very likely the great Ashoka who first improved the place and embellished this thrice-holy sacred spot. The worship of the Bo-Tree seemed to him, however, more important from the religious point of view, for while he is said to have built a small Vihâra there, he spent most of his time at the Sacred Tree, so much so that it made his favorite Queen Tisyarakshitâ destroy it. Tradition has it, of course, that he revived the Tree. It is also noteworthy that although his name became the cycle of heroic legends by fathering on to him a multitude of works with which he had no connection, according to *The Cambridge Indian History*, the only thing connected with Ashoka at Buddha Gaya is the Vajrâsana Throne, while, according to Dr. Bloch (*A. S. R.*, 1908-1909), no remains whatever have been brought to light so far in Buddha Gaya, which might be ascribed to the great King.

The Sungas brought about a renaissance of Hinduism. Not only was the *Ashvamedha* celebrated, but there commenced a strong reaction against Buddhism, and there was burning of monasteries and slaying of monks from Magadha to Jalandar. The place were the Lord Buddha attained Illumination must have had its due share. It may be that during such a time, the present Temple, as described by Hiouen-Tsang, was built by a Brâhmana acting on advice given to him by Shiva. Dr. Bloch rightly observes that it is of slight importance what amount of historical truth one may attribute to this tradition, but it is clear that the Shaiva element predominated for some time.

The presence of a coin of Havishka, found in the excavation here, is taken as the building of a Temple by that King, but when some Ceylonese came during the reign of Samudragupta, they met with scant hospitality at Buddha Gaya, with the result that the then Sinhaese King, Meghavarna, had to send an embassy with gifts to the Indian Emperor, who considered them as tribute, and gave the required permission to build a monastery near the Holy Tree. When the Chinese traveller Fa-hien came (405-11, A. D.), there was very little to be seen, though the Tree and the Vajrâsana Throne remained.

Then followed the persecution of Sashanka, the King of Bengal (about 600 A. D.), who dug up and burnt the holy Bodhi Tree. At the same time, the statue of the Buddha inside must have been broken by this King, who, as Hieun-Tsiang observes, installed an image of Shiva. Twenty years afterwards the Bodhi Tree was restored by Raja Purna Varma, one of the descendants of Ashoka. After this Hiouen-Tsang, the prince of Chinese travellers, visited the place in the middle of the seventh century, and has given us an excellent account.

The place again passed into the hands of the Hindus, for an inscription, dated 725, A. D., on a Crochant-Bull which is now in the Calcutta Museum, gives clear evidence of Shaiva worship, which continued for a century at least, as is evident from the inscription of the 26th year of the reign of Dharmapâla, the greatest Buddhist King of the Pala Dynasty, when a linga with four faces for the benefit of

Brahmanas was installed there. According to Dr. Bloch, the place did not suffer from the attacks of the Muslim invaders. From 1590 down to the present time, it remains in the hands of the Girs, a Sect of the Shaivas.

II The Girs

It is said that as early as 1590, one Gosain Ghamandi Gir, while on a pilgrimage, became fascinated with this place and built a small monastery. He was followed by Chaitanya Gir, who was succeeded by Madadev Gir, who worshipped Anna Purna Devi in such a way that the Goddess presented him with a Katora (cup), with the boon that if the Mahant and his successors would continue freely distributing grain out of this Katora, they would never be in want. This inexhaustible cup is still in the monastery and grain is doled from it daily. Mahant Lal Gir, who came in next, was a favorite of the then Emperor of Delhi, who gave him some villages, and this was continued in the days of Keshava Gir by Emperor Farukh Siyar. Raghava Gir, Ramhit Gir, Balak Gir, Shiva Gir, who came one after another, received grants for their piety. Bhaipat Gir, who came next, showed conspicuous loyalty in the days of the Sepoy Mutiny. Mahant Hem Narain Gir, who followed, rendered valuable service during the famine of 1873. The present Mahant, Krishnadayal Gir, opened wide his purse-strings and sheltered thousands of people when the flood carried havoc in the Gaya District, some few years back. Mahant Krishnadayal is better known as "Brahmachariji" for his exemplary character.

The Mahant and his disciples are pledged to life-long celibacy, and according to the time- honored custom of the Math and the rule of their Order, when a disciple dies, his property reverts to the monastery, and when the Mahant dies, five chief disciples select his successor.

III. The Image

The early Buddhists whose doctrines were expressed in the stone-pictures of Sarnath and Bharhut, did not dare to form an image of their Teacher, who had passed away. When they wished to indicate His presence in a scene, they suggested it by a symbol, an empty seat, a pair of foot-prints, and so forth. Image worship came later on, with the introduction of Mahâyânism in the time of Kanishka. Fa-Hien does not mention any image at this spot then while Hiouen-Tsang speaks of a figure of the Buddha.

Before the repairs under Sir A. Cunningham, there was a brick and mortar gilt figure that occupied the throne on the great pedestal in the Sanctum of the Temple. Mr. Beglar, who was in charge of the repairs, selected the figure which is now being worshipped, and which was then in the Math, with a red vermilion tilak on the forehead, and which the then Mahant agreed to give him on condition that the tilak was not removed. According to Mr. Beglar, this image was installed with due rites.

After enquiry, the Government of Bengal in 1894 was convinced that there was perfect freedom of worship for all Buddhists at Buddha Gaya, and "the Hindu Sannyâsis, who have held the place for over five centuries, are ever ready to meet all reasonable requirements of all worshippers". Although there seems a certain section of Buddhists who want the Temple, the majority are quite satisfied with the existing state of things, while the Hindu public is strongly against the Swarâjists interfering in religious matters, as they are trying to do in this. The Hindus evidently do not want a repetition of the Tarakeshwar muddle here.

Machine for Measuring the Emotions

We hear of an instrument exhibited at an Oxford University Science Club which will measure, so it is claimed, the extent by which any emotion affects a person. A small piece of steel, connected with an electric wire, is placed in the hand of the person, and on the other hand being studdenly pricked with a pin, the effect, we read, was startling, not merely to the person pricked, but in the way an indicator in a gauge bounded up at once from the normal.

Richard Wagner

1813 TO 1883

RICHARD WAGNER, dramatic composer, poet and essay-writer, has a double claim to greatness—as a creative artist of the first rank, and as a man who sacrificed fame and position to remain true to his artistic and political convictions.

His life began with a period of early struggles, of poverty and hardships, until, with the success of his opera "Rienzi," in Dresden, in 1842, his reputation was established and he was appointed Hofkapellmeister (musical director, and conductor of the orchestra, which was State-supported). "Rienzi" had been written to suit the public taste, but in his next work, "The Flying Dutchman," he began what may be called a series of gigantic and progressive experiments, in which he drew steadily nearer and nearer to his goal, which was to create an art-work which should perfectly unite drama and music.

With this goal in view, he abandoned the popular style of "Rienzi," and, from this point onwards, departed more and more from the traditional and conventional forms of opera, and at the same time departed from what was acceptable and comprehensible to the public taste of his time. The result was that when "The Flying Dutchman" was produced, it was not nearly so successful as "Rienzi," and his next work, "Tannhäuser," only survived seven performances, after months of rehearsing, even the singers declaring that they could make nothing out of it. But he pursued his own path undeterred, completing "Lohengrin" in 1849.

RICHARD WAGNER

In the field of politics, he was equally true to his convictions, and, when a popular rebellion occurred in Dresden in 1849, Wagner threw himself into it heart and soul. Before long the rebellion was suppressed, Wagner was proscribed, and had to flee the country. His worldly position wa[s] gone, and for the next twelve years he was [a]n exile from his native land.

Wagner's aim was something entirely differe[nt] from the aim of the opera writers. He aimed at creating a music-drama, a real artistic unity, in which neither music nor drama could be considered as subordinate to the other, but in which each should heighten the effect of the other and increase its power to move and uplift. Words and actions in a drama reveal only the outer manifestations of the thoughts and emotions of the characters in it, but by the means of the music the very thoughts and emotions themselves can be portrayed. The music, too, must intensify the hearer's realisation of the significance of each step of the drama, as its plot unfolds before him, and show him the hidden motives of the actors.

The versatility of his genius enabled Wagner to write both the words (or drama) and the music himself. In his choice of subjects he rejected the "realistic" type of drama, as being unsuitable for his purposes, and his instinct led him to the "ideal," subjects dealt with in the sagas, myths and legends of olden time. Here, in the heroes who stand as types, he found the material which perfectly suited him, which he, as it were, absorbed and then

breathed forth again, recreated as new and living works of art.

From Weber he adopted the system of musical leit-motif (the association of particular thoughts, ideas, persons or emotions with particular musical themes), and developed it into a powerful means to his main end and purpose. He owed much to his predecessors and even contemporaries, and, as we have seen, borrowed the material of his poems from ancient myths and legends. But he was none the less a pioneer and reformer in every field in which he labored. The composition of the orchestra, the art of orchestration and the methods of utilising the various instruments were revolutionised by the new possibilities his genius revealed, and the whole field of western music was deeply and lastingly affected by his innovations in musical composition, in harmony, in counterpoint, in the use and possibilities of the human voice, and in many other respects.

To return to his life; his exile from Germany was not wholly a misfortune, for at Zurich, where he settled, he came into touch with one who was to exert a deep and wonderful influence in his life and inspire some of his greatest and noblest creations. This was Mathilde Wesendonck, a woman of rare artistic insight and of rare artistic as well as human sympathy, who was able, by virtue of these qualities, to give him the understanding and appreciation which the world refused him, but which his nature needed for the production of his best work.

For seven years her beneficent influence was paramount in his life, during which they lived as neighbors and friends, and it was during these years that some of his greatest work was done. The great cycle of "The Nibelung's Ring" was planned and the poems of the whole four dramas composing it were completed; the music of the first two of these ("Das Rheingold" and "Die Walkure") and part of that of the third ("Siegfried") was composed. Then, in despair of ever getting such a vast work performed, he broke off to write what is in some respects his greatest masterpiece, "Tristan and Isolde," and it was then, when he took to his friend the completed poem which both knew to be a masterpiece, though most of the music of it still only existed in the Master's mind, that, after seven years of friendship, they were carried away by the emotions of the occasion into breaking the barriers which the accidents of circumstance and the conventions of society had placed between them.

A domestic crisis quickly followed, and Wagner was obliged to leave his Zurich home and friends and go out to face the world again. Years of difficulty and poverty followed, during which he completed "Tristan," until in 1861, he received political pardon and was permitted to re-enter his native country. This marked the turning point in his life, and the last phase began in 1864 when King Ludwig of Bavaria extended to Wagner his patronage and friendship. Six years later he married Cosima von Bülow, a daughter of the great pianist Liszt, and in 1871 was born the son whom he named Siegfried, and to celebrate whose birth he wrote the charming "Siegfried Idyll". In the same year he visited Bayreuth for the first time and conceived the idea of building there the great Festival-Theatre, which was actually opened five years later, when the whole tetralogy of the "Ring" cycle was for the first time completely performed.

During this last phase "The Ring" was completed, his one Comedy, "Die Meistersinger," and his last great work, "Parsifal," written, the last mentioned being first produced a year before his death at the age of seventy in 1883.

Much has been written as to the allegorical significance of Wagner's great music-dramas, but there can be little doubt that Wagner himself was not primarily concerned with allegorical interpretations. The appeal of his works is not primarily to the intellect, but rather through the emotions to the higher intuition, and too much straining intellectually to understand the allegorical meanings of the dramas may even stand in the way of the intuitional response which might otherwise be experienced. On the other hand, being, as true works of art, the inspired reflections and expression of archetypal ideas, his works *are* capable of allegorical interpretations. As Wagner himself once wrote, even he might be unconscious of much in his own works which others might discover there.

There are some grounds for believing that Wagner's music is peculiarly potent in its effects in the invisible worlds, and especially on their non-human inhabitants, the devas and nature spirits or "elementals". There are extrordinary passages, like the prelude to "Das Rheingold," the fire-music in "Die Walkure," or the music which accompanies the descent of Wotan and Loge into the bowels of the earth, which seem to express in a peculiar manner the qualities or essential nature of one or other of the elements, and which may well attract the appropriate "elementals," as clairvoyant testimony avers.

His greatness and the value of his work are often underrated by musicians, who judge his work by purely musical standards, and overrated by enthusiastic "Wagnerites" who only know how his works have the power to "grow on one," and affect one more and more deeply, the more one studies them and becomes familiar with them. He cannot be justly judged as a musician, nor as a poet or dramatist, for his works reveal fairly obvious defects judged by the standards of any one of these branches of Art. But he should be looked upon as a unique and comprehensive genius, who not merely created works of Art, but originated a new type of art-form, suited to his own peculiar genius.

DONALD H. STEWART

Heroes

THE hero of our first story is a Gonda orderly who works for Mr. H. S. George, Indian Forest Officer, in the Chanda District.

One evening, not long ago, they were returning through the jungle when suddenly a tiger sprang from nowhere on to Mr. George's back. Seizing him by the neck, the brute carried him off about a dozen yards.

The orderly, who was carrying Mr. George's gun, tried to fire, but the catch was at safety, and the man did not understand how it worked. So he ran after the tiger, beating it with the stock of the gun. The creature was a well-known man-eater who had terrorised the District, and it was likely to turn and slay the Gonda. But perhaps it was amazed into panic, for it finally dropped the white man and ran off. Mr. George said afterwards that he had simply felt the weight of the tiger, and then lost consciousness. He came to his senses to find himself lying in a pool of blood, with his orderly bending over him, begging him to escape. With the Gonda's help, Mr. George managed to walk to camp. Soon after they started on the two-mile walk, they found the tiger following them. Mr. George was terribly mauled about the neck, the jugular vein only just escaping, and one of the tiger's teeth had grazed his spine. He had no strength to fight the monster, but his orderly kept it at bay till they reached safety.—*The Children's Newspaper*

A Young Boy Scout, Frank Purington, was fatally injured, and his father and little sister were killed, in an earthquake in England, leaving the mother alone, deprived of husband and children. Frank, as he lay dying, said to the doctor when he came to examine him: "Never mind me; my troubles are over. Attend to the others. The gallant answer may rank with the historic remark of Sydney as he lay wounded to death on the battlefield, and some one brought him a glass of water; a wounded soldier near him was crying for water, and Sir Philip said: "Give him the water; his need is greater than mine."

His mother has made a gift which is very touching, when one remembers how dearly a mot[illegible] loves to keep the toys of her little children w[illegible] have passed from her sight and touch. A newspaper says that the bereaved mother has given the toys of her dead children to a nursery for the babies of one of London's dockside slums, and has decorated and furnished a room for children in the "Wellington," an old public-house, now owned by the Women's Settlement, and run "dry" as a crêche and headquarters for the mothers of the district. The toys include a big railway engine to carry two passengers, a clockwork motor bus, Japanese dolls, a Teddy bear, dolls' furniture and picture books. Mrs. Purington has added pretty rugs, nursery chairs, bright wall-paper and curtains and has made a delightful room for the babies who will be taken care of there while their mothers are working.

This mother's home is empty; no little feet patter about it, no happy voices ring through it. But she has taken many little ones into her mother-heart, and many happy voices will shout over their play in East London, and some echo of their merry games will surely sound in her heart and give it peace.

Here is the story of another wee hero, cut from *The Children's Newspaper*.

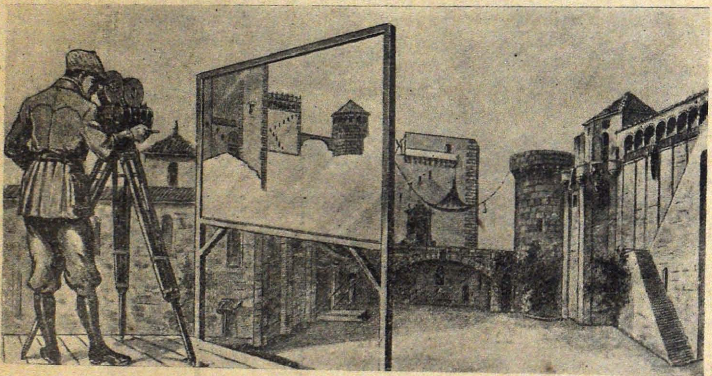
At Sromowce, a village near Czorsztyn, in Poland, lives a little boy of three, who has saved his mother from being drowned.

A few weeks ago, during the first spell of frosty weather, little Jan's mother went to do her washing in the River Dunajec. The water was frozen, so that she had to cut a hole in the ice. Suddenly the ice broke under the woman's weight, and she fell into the water. She clung to the ice, but it broke off in her grasp. Little Jan saw his mother struggling for life. Afraid of falling into the river himself, he crawled slowly to the edge of the ice and caught his mother by the sleeve. His loud screams were heard in the village and several people rushed to the river. They found the boy lying flat on the ice holding his mother with all the strength of his little arms. The woman was rescued, and little Jan is very proud and happy to have saved her life.

"Glass Work"—The Latest Movie Trick

IMITATION palaces and temples, built at vast expense, are no longer necessary for the backgrounds of moving-picture plays. The desired scene is now painted on glass, and the result, we are told, is "just as good as" either reality or its counterfeit presentment. There was a time, not so very long ago, we are reminded by a writer in *Popular Mechanics* (Chicago), when the camera could not tell a lie, but that was before the coming of the movies. To-day, by fibbing scientifically and artistically, it creates and maintains illusions that otherwise would be impossible because of the prohibitive expense. He goes on:

Despite the fact that the settings now being used are more enormous and costly than ever before, it remained for the photographer to add the last touch of realism to productions showing the towering battlements of a feudal castle, a colossal Egyptian temple and its majestic background, or the beautiful architecture of a French château.



WHAT THE DIRECTOR SEES BEFORE HE SHOUTS "ACTION—CAMERA!"

So real are these made to appear on the screen that the spectator is amazed to learn that they are only painted on an ordinary pane of glass, no larger than the average window. And yet that is the case in most pictures, for it has become increasingly true, on the screen at least, that things are not what they seem, and producers have learned that illusion is more effective than the truth itself.

One of the greatest problems of the films has been to obtain accurate backgrounds without prohibitive expense. If the scene of a story were laid at Monte Carlo, it has been necessary either to transport the players and camera men to Monaco for views that would be before the audience for only a few minutes, or to construct sets at the studio that have cost more than $500,000 in some instances.

Despite the vast sums expended, the latter method was inadequate, as it was impossible to reproduce the wonders of the Cathedral of Notre Dame, the Eiffel Tower, or the Arc de Triomphe. But, in the past two years, the problem has been solved, and now Westminster Abbey, the House of Parliament, or the Tower of London may be made ready to photograph on an hour's notice. There is scarcely any building or scene in the world that can not be duplicated.

This is accomplished by what is known in Hollywood as "glass work". Things that were never built and that did not exist except on a pane of glass in the strokes of an artist's brush, have been shown with startling reality on the silver screen, the result of a photographic trick that, in the majority of cases, is invisible, even to the expert.

Ordinarily buildings or interiors intended for blending with glass paintings are constructed to the first story, or to a height that will permit the actors to move about. Then the roofs or towers are painted on a pane of glass about six feet square. This is placed in front of the camera, so that the painted portion exactly matches the remainder of the set.

The same method has been used effectively in filming clouds which are painted on the glass and then moved slowly in front of the lens, and also in providing marvellously realistic mountain back-grounds. In some cases two glasses are used, one stationary, to represent, say, an island, and the other a wrecked ship drifting across it with the tide.

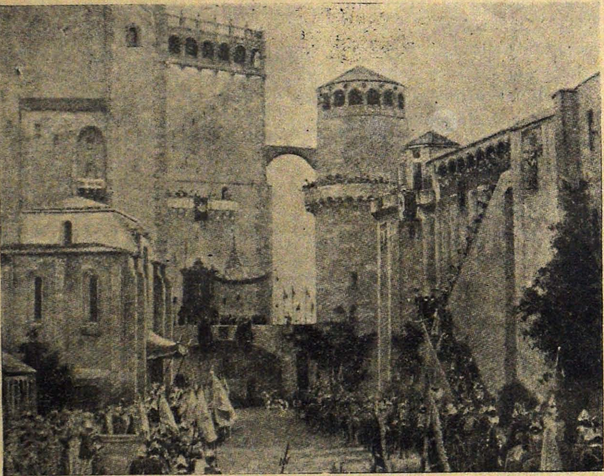
Another way of producing similar results is to use small models instead of placing glass paintings in front of the camera lens. For instance, the lower parts of a building will be built on the "lot." Then the roof and towers are constructed in miniature, being placed a few feet from the camera in such a position that the lines of the "set" and model blend on the screen.

For exteriors, the writer thinks, miniatures have an advantage over glass, as the shadows exactly correspond to those of the actual settings. While this may seem a small detail, it is vital in the creation and maintenance of a perfect illusion. Any slight inaccuracy is quickly detected and

results in criticism for the producer. To quote again:

In a recent great spectacle, it was necessary to show the Cathedral of Notre Dame in Paris. To do this realistically, the massive front was built to a height just above the doors. Then the towers were constructed in miniature and placed in such a position a few feet from the camera that the lens caused them to blend with the lower setting. The result was so realistic as almost to defy detection.

Another method is "double exposure". In this, part of the film is masked by placing a black mat of proper design over the lens. Thus the light is prevented from reaching any portion desired during the exposure. After a reel is finished, it is rewound, put back in the camera and the part already exposed masked in the same manner.



BUT THIS IS HOW IT LOOKS ON THE SCREEN

"Then a photograph is placed in the correct position to be photographed on the unexposed section of the film. The result is two pictures made on one strip of film, each blending perfectly with the other.

There were times, of course, especially in the early days of this new sceni art—that is say, within t last two three years when the pain ed scene did not blend so perfectly with reality. A film is recalled which showed cowboys dashing about a plain, in the very shadow of a most magnificent line of mountains. The cowboys and heir horses were certainly genuine enough, but the craggy and frowning mountains showed peculiar marks, such as might have been made by a paint-brush, provided it had been one of those "brushes of comet's hair," of which Kipling sings. Nowadays however, we are assured, mountains are constructed without brush-marks.—*Literary Digest*

The Bicycle Wheels

A Cyclist was scorching along on a hot dusty road. The front wheel, looking round with disdain on the back wheel, said: "Spin away, you old fool—but you can not overtake me." The back wheel said: "I don't want to—but it is I who make you run before me like a cur. You only move because I push you, and make you go." The Crank, hearing this said: "Fools both of you—without me neither of the pair of you would budge an inch. It is I who make both of you spin round and round." Here the patient, long-suffering, downtrodden macadamised old road got his back up, and said: "You all talk about things you know nothing about. The front wheel is altogether wrong. The back wheel is also wrong. The Crank—though he is nearest the truth—is also wrong. It is I who make the whole lot of you go; for without me you would, if at all, be only spinning round and round in the same place, like a weathercock."

The Cyclist now put in: "Very good, all of you—but you have forgotten the most important point—and that is myself. Without me, and these two legs of mine, how do you think that Crank would turn round? I'm the man who does that." But unluckily for the Cyclist, he had just at that very moment taken out from his pocket a fat sandwich and was munching it to get up steam, for he had a long way yet to go. The sandwich said: "Without me—what you call food—your stomach would be as empty as a drum, your veins bloodless, and your bones marrowless, and those two legs of yours would no more be able to move than that lump of cowdung lying on the side of the road. It is I who make you all go." It was a hot day and the sun was shining very brightly, and the sun said: "There is some sense in what that sandwich says. As for the rest of you—you are all a pack of fools—for it is I who made the sandwich, and all flesh and grass, and without me there would not be a single blade of grass on the whole earth, and every stomach would be empty. So, hold your tongues all of you. It is I who make you all go"—and so they went.—*The Hindustan Review*

The Pine, Bamboo and Plum

BY A JAPANESE AMATEUR

THE Pine, Bamboo and Plum are called the three friends of winter in Chinese literature. The Pine in Japanese classical prose and poetry bears names indicative of its attributed alities: "old-age plant," suggesting longevity ived from the pine tree's evergreen, never nging appearance; "strong-leafed plant," "rock-ges plant," "ten-thousand years plant," ousand years tree"; all such poetical names vey the same idea. It is also called the "lyre-playing plant," evidently from the wind rustling through the pine needles. In Chinese poetry, the pine is referred to as a "faithful" or "constant" tree, because it remains true to itself even when all its fellows in the woods and forests have changed their front before the autumnal blast. Similar notions are expressed by ancient Japanese tanka, or short verse, writers:

Whoever has sown a seed of that little pine on the rock, that seed will thrive for ages long!

The beauty of the flower lasts only till it falls, but the green of the pine endures for ever!

The pine's not breaking in a storm or under the weight of snow is likened to the manly strength of integrity that will not bend and yield to pressure or temptation.

Of more than eighty varieties of pines, some fifteen are found in Japan. From of old, the pine has been used for New Year decorations because of its lucky qualities. Again, very early in Japanese authentic history, the pine in various conventionalised figures appeared on the costumes of people of quality; and these dress patterns became the fashion in the Fujiwara and in the early days of the Feudal Government at Kamakura. As a family crest, the Hinos were the first in those days to put a figure of a pine on their carriages. A little later, the Akamatsus, in the province of Harima, put the Chinese character for pine on their colors as a badge, the name Akamatsu meaning "red pine". Under the feudal régime of the Ashikagas at Kyoto, the pine family crests became more numerous and varied, such as the pine and the crane, the pine and the moon, the pine with roots, or the umbraculiform pine. Under the Tokugawas, at Yedo (Tokyo), more varieties came into existence: The comb-shaped crest, having seven teeth under the foliage; the pine cone-crest; one pine-needle and cone-crest; the three-storied pine crest, with three clusters of foliages one over the other, but the middle one protruding a little to the left; the one pine tree crest; the three pine trees crest; the six young pines crest, three facing each other in a circle; the crest of two young pines, curved and facing each other in a circle; the crest of pine needles and a Chinese bell-flower of five petals.

In Japanese paintings and other designs and patterns, the pine is often combined with a crane or cranes, embodying the idea of long life. The crane's companion is usually the tortoise, which is supposed to live even longer than the felicitous bird itself. They are considered to be rewarded by Heaven with longevity because they live a pure and innocent life.

The Bamboo is the oldest of the trio in Japan, for it appears in old mythology. Izanagi-no-Mikoto threw away a comb, and lo! it became a bamboo sprout, which was uprooted and eaten by a woman. The place where a bamboo knife had been thrown away became a bamboo grove. Takenohime, Princess-Consort to the Emperor Kaikwa (the second century B.C.), is probably the first instance of bamboo being used as a personal name. Otomo-no-Yakamochi, an ancient poet, was perhaps the first in Japan to take the bamboo as a main theme. One of his verses runs:

Oft has the bush-warbler already been heard in the bamboo grove of the Imperial gardens; and yet snow falls (in the spring, out of season).

Even in our day this sweet songster is often associated with the bamboo in literature and in art, but more commonly the sparrow is almost inseparable from its favorite perch, the bamboo, in the garden or close to the house. The great Bonze-poet, Saigyo, who flourished in the thirteenth century, refers to.

A flock of sparrows that seek a night's rest in the bamboos, bowed low in the garden buried under the snow.

The symbolical meaning attached to the bamboo is its constancy, its color remaining the same throughout the year. The poet Tsurayuki sings:

The snow falls to cover the bamboo, but its green will never change till the end of time.

Constancy is, of course, a feminine virtue, and the bamboo is like a noble-minded, self-sacrificing woman. The tree will bend and yield under whatever pressure it may have. It is strong because of its joints, but is pliant through being hollow inside. The Chinese ideograph for "bamboo joint" therefore means the faithfulness of a widow in not

remarrying, and it also applies to manly dignity arising out of moderation. The idea of moderation is derived from the regularity of interval between the bamboo joints. Freedom from self-opinionatedness, as illustrated by the bamboo's hollowness, is a man's, as well as a woman's, excellence.

Of the various poetical names given to the bamboo, perhaps the most expressive is "evening-jewelled-plant," in reference to dew-drops on its large green leaves. In Chinese literature and art, the bamboo is one of the "four gentlemen," the plum, the orchid and the chrysanthemum being the other three. It is also called "a retired geatleman," who is so modest that he does not care to adorn Society or Government (as a flower). Out of about two hundred varieties of bamboo scattered over a large part of the world, nearly forty are found in Japan.

There are quite a number of family crests connected with bamboo. A joint of thick bamboo with a few leaves in a circle; two pieces of bamboo with leaves facing each other and making a circle; two pieces of thick bamboo standing side by side in a circle; bamboo and a crane in a hexagon; bamboo and nine leaves in a hexagon, and bamboo and sparrows are among the best known. The Datei family, the former Lord of Sendai, used a crest of bamboo leaves with two sparrows in the middle. The Kamei family crest is without the sparrow and has only leaves; while the crest of the Yoshida family has a thick piece of bamboo in the middle and two small sparrows on either side.

Of the Plum, there are more than three hundred varieties. The acid juice of the plums is no longer used by Kyoto dyers, aniline dyes having taken its place; and many a plum tree has been cut down in order to make a tea plantation out of a once beautiful plum garden. The hard plum wood is still valued for making pretty-colored and good-sounding abacus balls. The first plum-viewing party recorded in Japanese annals is that held in the house of the poet Yakamochi at Dazaifu, in Kyushu, on the thirteenth day of the first moon, 730 A. D. This was before the learned courtiers at Kyoto began to affect the Chinese fashion. Kyushu was nearer the then Chinese centre of culture. The eldest son of the Emperor Kobun, however, was the first to write a Chinese couplet in the seventh century, saying:

White plums open white smiles,
Enchanting warblers sing enchanting notes.

Ever since, it seems, the warbler has been the constant companion of the plum in Japanese art and poetry.

The Minister of State Michizane, banished to Dazaifu in 1901, was the greatest admirer of the plum blossom in Japanese history. He planted plum trees in his garden, and his residence at Kyoto was called the "Palace of Crimson Plums". In leaving these favorite trees behind, he wrote a pathetic verse:

O East Wind! Waft the fragrance of plu
blossoms (to where he was going in exile);
O Plum Blossom! Thou must not forget
coming of the spring in thy master's absence.

From this poem the tradition was derived t the "Flying Plum" made its appearance at Dazai the winds having carried the Kyoto pollen so far. The Michizane family crest represents the five-petalled plum blossom conventionalised, of which crest there are several variations. There are also several crests of the regular-shaped plum blossom, single, double, with twisted petals, the back view of the blossom, the twisted back, half-opening three buds, five petals, and so on. In Chinese literature the plum is called "literary tree," and an Emperor of the Tang Dynasty was so devoted to it that he said that "as soon as he ceased to study (literature), his plum trees also ceased to blossom".

The distinguishing virtues of the white plum are of its being the pioneer of flowers, emitting its fragrance from under the snow, and of its being the most pure scented and the most refined form. Its blossoming before the leaves bud forth is likened to man's concentration of energy to one sublime object in life. There are deep red, rose-pink, bluish, purplish, yellowish, and also pink and white varieties; but the white plum is the plum of all plums, a veritable aristocrat among blossoms and flowers. An ancient verse-writer sings:

Early blooms of my plum trees, I mistake for snow in the day,
And at night they appear like the light of the moon.

Another says:

What a delicate scent!
Whose incense-perfumed sleeve has imparted it to the blossom?
Nothing in sight.

Yet another poet sings:

In the darkness of a moonless night, what could hide from the fragrance of the invisible bloom?

The warbler singing among the plum branches is supposed, by poetic imagination, to wear a hood made of a plum blossom. So a classical versifier would "wish to cover his old age with the plum cap the warbler is said to sew for itself!"

* Summarised from *The Asian Review*.

Two Active Ancients

This rather fierce-looking old man has been living in our mortal world for 92 long-years, of which the last 22 have been spent in prison. I suppose that was because he was a great fighter against the English in the Sudan, and was too dangerous to be set free, and you see that he has lost his left arm. But now he in going on pilgrimage to Mecca, a pilgrim of 92 years of age, must be unique, I should think. But he certainly does not look his age, and he must have found fighting a healthy occupation.

KIPLING SANG OF THIS SUDAN CHIEFTAIN AS "FUZZY WUZZY"
Osman Digna, once a Dervish "terror" to British soldiery, freed after 22 years in jail, is, at 92, making the Pilgrimage to Mecca from Wadi Halfa

The other veteran is the oldest living monarch, and he comes from Cambodia, and is also 92 years old. Yet he is setting off on his travels to see something of the world. It seems a little late to begin.

THE OLDEST LIVING MONARCH TO VISIT AMERICA

King Sisowatti of Cambodia, at 92, is starting from his Asiatic kingdom, of 46,000 square miles and 2,000,000 population, on a trip around the world

The Holy Flower

The Holy Flower Vidjaya Kusuma grows on the Isle Nusa Kembangan, on the South Coast of Java, in the Cave Arjuna. The Râjâs of Solo and Djocdja go there once a year with great pageantry to pay homage to the Holy Flower.

This is the Golden Legend told from mother to child from the remotest times.

At the time when Brahmâ finished the Creation of the World and put Man in the world as the crown of His Creation, a Wonderful Flower suddenly sprang up in the Garden of the Gods, an offer of worship of the Devas to Brahmâ.

Brahmâ seeing the wonderful beauty of the Flower desired to bring the wonderful Flower on earth. He sowed the seeds, and where the seed fell, a wonderful flower sprang up.

The First Man seeing the Flower Wonderful sown by Brahmâ Himself, declared her Holy and worshipped her. "Be pure as this Flower and Thou shalt reach Divinity," a silver voice spoke. So the Holy Flower was called Vidjaya Kusuma, meaning "the Quest for Divinity".

This legend went from mouth to mouth through many generations all over the Isles of Insulinde, which encircles the Equator as a girdle of emerald.

The people of Insulinde worship the Flower Wonderful, but it is difficult to find her; only the pure in heart can see her; she grows on Holy Ground, and many difficulties are to be overcome before you can reach the Holy Flower.

So it was with Arjuna, the Great King, who was called by his people to fight for his Crown against his vicious brother Karna.

Arjuna did not want to fight for his Kingdom, so he went to his Guru and said: "Why should I fight my Brother and all who are near and dear to me? What is a Kingdom to me?" The Guru answered him: "Thou hast to do the duty the Gods allotted to thee, O Arjuna. But before beginning thy fight, go and seek the Flower Wonderful, and thou shalt be invincible and immortal."

Arjuna went forth for his Quest of Brahmâ's Flower. He went through the scorching plains, through the jungles full of ravenous beasts, through noxious marshes, over highest peaks and deepest clefts, till he reached the shores of the sea. Exhausted by the strenuous exertion, he fell down and prayed to Brahmâ fervently to give him strength to find the Flower Wonderful; he fell in to a deep sleep lulled by the eternal song of the sea.

In his sleep, Brahmâ appeared to him and said: "Arjuna, I have heard your prayers and came to tell you how to find the Flower Wonderful. Go northwards till you see the big tree Suryadjaya on the top of the mountain. I Myself planted the tree there to mark the Holy spot. Under that Holy Tree is the Cave where the Flower Wonderful grows. Wait under the Holy Tree till the full moon sheds her light in the Holy Cave, and shows thee the way to reach the Holy Flower.

"Go down, enter the Cave, pay homage to the Holy Flower, then pick the Flower reverently and keep her for ever with thee. The protection of the Gods will be thine, and thou shalt become famous and immortal."

Arjuna awoke; the sun stood high, the sea sang her song of past and present, the gulls moved gracefully over the blue waters; he stretched his painful limbs and arose with joy in his heart What had happened to him, was it only a dream? A small bird rose high in the sky, sang his jubilant song and flew northwards. He followed the lead of the bird, with a glad heart; forgetting his exhaustion, he went on and on, full of exultation, and reached at last the Holy Tree. He bowed down in veneration before the Holy Tree and sat under her protecting branches, praying and fasting, till the moon appeared.

As the moon illuminated the path leading to the Cave, he followed the path and entered the Cave. But the Cave was full of shadows, the booming of the waves against the rocks was faintly heard, the crickets were chirping, the owls were hooting in the deadly silence of the Cave, and darkness was gathering in the Cave as the moon set. He could not go any further, but lost no courage. He sat down on a stone and prayed and prayed till exhaustion forced him to lie down in the soft grass at his feet.

The Holy Flower

II

He fell in a deep sleep, and again Brahmâ appeared to him and told him to persevere, to pray and fast till the moon grew in strength and fullness to lighten his path.

He prayed and fasted till the full moon drew nigh and lighted up the Çave, and lo, there was the Holy Flower, but as yet only in the bud. He paid his reverence to the Holy Flower, and waited in great wonderment for the opening of the bud. The moon growing in strength and fullness sent down a flood of light, and silently, all silently, the Flower Wonderful opened her petals and flashed forth her radiant beauty.

Arjuna bowed down in reverence and adoration and kissed the earth which brought her forth and thanked Brahmâ for His sustenance in his Quest enabling him to reach the goal.

When the Sun sent its bright beams into the Cave the Flower Wonderful, Vidjaya Kusuma, exhaled a delicious scent throughout the Cave, as a greeting to Arjuna; golden beams shot out from the heart of the Holy Flower and touched Arjuna's heart with wonderful power and love; her Glory filled the Cave with translucent beauty.

Wonderstruck, Arjuna knelt and a voice spake to him and said: "Peace be with you, O Arjuna. Take the Holy Flower, she is yours by holy right; carry her always with you; the Holy Quest is consummated. You are One of Us."

He took the Flower to him and carried the Flower Wonderful on his heart.

In the Great War he had to fight against Karna and the Kurus; he put the Flower Wonderful, Vidjaya Kusuma, as his crest in his headgear. There he stood upright in his Chariot, invincible, all the missiles thrown with powerful arms to kill him rebounded by the magic power of the Flower Wonderful. So Karna and his armies were defeated.

Great joy filled the heart of his people and the offered Crown and Land; but he refused to be the King, he wanted to do penance for slaying h. brother Karna and the Kurus, and retired to th Holy Cave, praying and fasting, offering himself to Brahmâ.—(Translated from *Theosofisch Maandblad)*

[The Javanese legends of Arjuna differ somewhat from the story in the *Mahâbhârata*. They came down from early Hindu Colonists, and probably were adapted to the new land. Ed.]

How to Attract the Birds

Because birds are so useful to us, as well as because they are so interesting and so beautiful, it is delightful to coax them to come about our homes; and it is not at all difficult, for they are easily taught to like us.

In countries where people are gentle, and try to make birds happy, they become very tame. Travellers who have visited Norway tell us that birds are never disturbed there, and they come freely about the houses. When it is very cold, they even come into the houses for food and warmth, and no one thinks of frightening them or trying to catch them.

A person living in the country, wishing to draw the birds about his place, should begin by protecting them. Next, trees and shrubs that birds like for nesting and for food, should be set out. For nesting, a very attractive place for the smaller species is a thick hedge of bushes, the thicker and closer the better.

Nesting-boxes nailed up in trees please many; and evergreen trees will draw some that would not come otherwise. For food, various berry-bearing shrubs and trees should be provided.

In a town or city, besides shrubs that birds like, a high fence, with a top that cats cannot walk on, is desirable; and a readiness to go to their assistance is soon appreciated.

The one great necessity, in both city and country, is water for drinking and bathing. It should be in a shallow dish. The rough saucer of a flower-pot is best, because the birds' feet do not slip on it, and the edge is broad and round and easy to perch on.

Next best is an earthen dish, with clean pebbles in the bottom to prevent slipping, which frightens them. Water should never be more than two inches deep; it should always be clean; and it should be provided fresh two or three times a day.

On the sill of a window is a good place to feed birds. Breakfast should be served to them at the same hour every day, and they will soon know when to come for it.

—Adapted from the Children's Page of *The Christian Science Monitor*, Boston, U. S. A.

A City and Its Birds

The Scottish branch of the Royal Society for the Protection of Birds reports excellent progress towards the full protection of wild birds in that land.

The City of Glasgow, for instance, has agreed to secure a Protection Order safeguarding all wild birds and their eggs the whole year round within the area of the city.

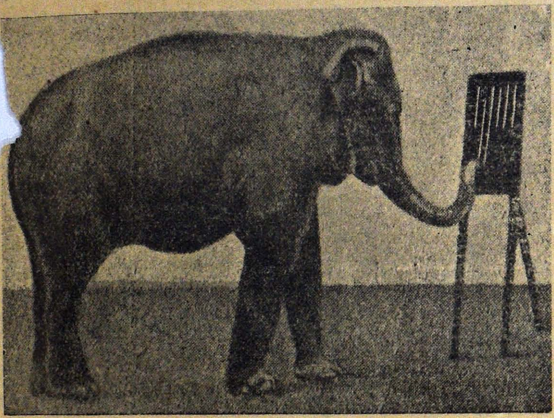
The Corporation is establishing sanctuaries in its parks, feeding tables, and bird baths, and the Royal Protection Society is asking that illustrated posters may show the birds which frequent the parks, and so develop public interest in them.

As in so many other things, Glasgow Corporation is giving a good lead in appreciation of bird benefactors.

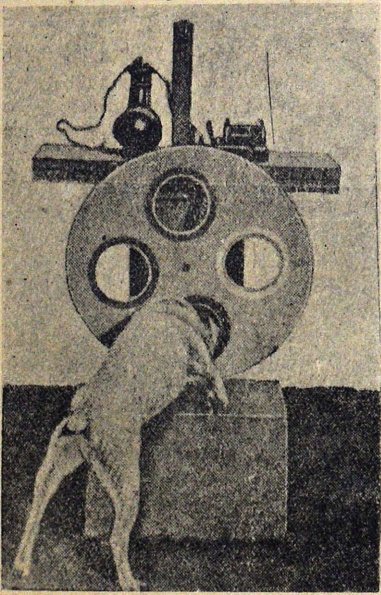
As regards the lapwing, one of the most useful yet most persecuted of birds in breeding time, fifteen Scottish counties have agreed to secure Protection Orders for the birds and their eggs all the year round.—*The Children's Newspaper*

Animal Intelligence

A friend in America sends me a page of the *American Weekly* with an article entitled: "Have Animals Souls?" It gives a number of stories, shewing Animal Intelligence, and some pictures which will interest our Young Citizens. It places the elephant first in point of intelligence; then the chimpanzee, then the dog.

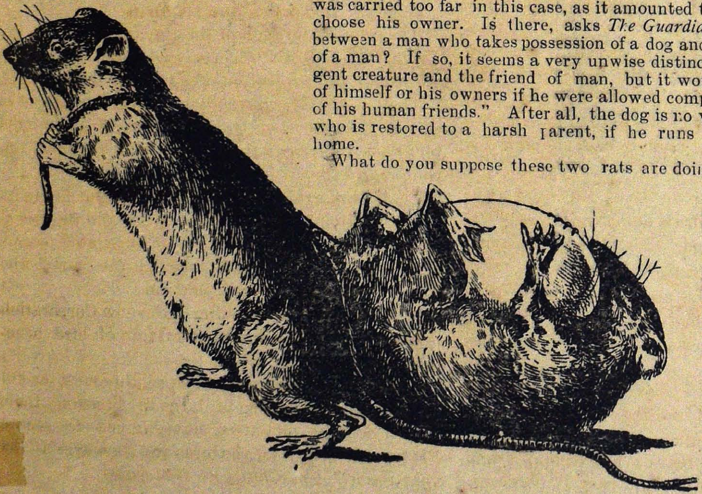


An elephant can be taught to do simple sums in addition; here he is, marking a blackboard with a piece of chalk, held in his sensitive nostril.



This dog has a sense of color; he has been taught to watch a revolving disc, which has four similar holes in it, and to put his head only through the hole which has a red circle round it.

An interesting story is told of a dog in *The Manchester Guardian*. At the London Sessions came up the case of a dog, who had chosen for himself a home which he preferred to his own. The Bench stated that "if a man had the instinct for dogs, and a dog liked him and followed him, he was not legally bound to communicate with its owner even if the knew his name and address". In the case concerned, the dog had previously attached himself to a man, who found the owner of the dog and returned him. But the dog preferred the man of his choice, and latter did not again trouble himself to return his devoted follower. *The Guardian* thinks that the principle of self-determination was carried too far in this case, as it amounted to saying that a dog might choose his owner. Is there, asks *The Guardian*, "some subtle distinction between a man who takes possession of a dog and a dog who takes possession of a man? If so, it seems a very unwise distinction. The dog is an intelligent creature and the friend of man, but it would scarcely be for the good of himself or his owners if he were allowed complete discretion in the choice of his human friends." After all, the dog is no worse off than a minor child, who is restored to a harsh parent, if he runs away and finds a happier home.



What do you suppose these two rats are doing? Rats are very fond of eggs, but as the eggs are as big as Mr. Rat's head, he cannot carry them in his mouth. So when he steals an egg, he lies down on his back and puts the egg on his chest with his paws, and holds it there tightly; then another rat takes hold of the tail of Rat No. 1, puts it over his shoulder and pulls; it does not seem a very comfortable way of travelling, especially along narrow ways, which may be rough. Let us hope that both share fairly the food so cleverly brought home.

A Baby Pianist

Laurene Louise Lindgren, child prodigy of Seattle, Washington, began her public career at the age of eleven months, when she played a simple little piece on an organ. By the time she was three, she could play Chopin and other difficult compositions. She was born in Everett, Washington, November 1st, 1920. Her parents are both musicians.

During Paderewski's recent visit to Seattle, this baby girl played her way into his heart. She played for him his Minuet, and he listened amazed, and presented her with his photograph, inscribed: "To the wonderful child, Laurene Lindgren, with thanks for having played my Minuet. I. J. Paderewski."

Laurene, conceded to be one of the youngest music prodigies in the world, does not confine her talents to music. She now reads fifth-grade lessons at sight, and reads the titles and texts at the movies as readily as a ten-year-old does. Her memory is prodigious. At an early age she recited several poems, and surprised the Mayor of Seattle, when, at the age of two years and eight months, she delivered Lincoln's Gettysburg Address, and read for those assembled in his office excerpts from law books, opened haphazard, before her.

As a baby, she delighted to sit in her father's lap and, with her fingers strengthened by his, to follow with him melodies played by phonograph records.

Laurene Louise Lindgren

At eighteen months old she began to read English. Her first reading was in a pictured primer that contained ninety-two words. Inside of a month she knew all of them, well that she could recognise them elsewhere.

The Washington University Psychologists have taken half-yearly tests of Laurene since her second birthday, and several times each year she has demonstrated mental ability during lectures given by these university professors. The most notable instance was at the age of two years and six months, when, during a lecture by Professor Stevenson-Smith, at a Teacher's Convention, Laurene typed, spelled words chosen by people in the audience, recited, and played the piano.

Healthy and strong in physique, she is constantly doing something, from playing with dolls to playing the piano. Her mind is always alert and keen. The vague answers that are sometimes made to children's questions do not satisfy her. When she asks for information, the answer must be specific.

Laurene entered the State Music Memory Contest, of Washington, thirty numbers included, and in three weeks she was able to recognise and tell the required facts on almost all the numbers.

AGNES LOCKHART HUGHES,
—*American Magazine*

Here are two other remarkable cases, though not as wonderful as that just given, noted in *The Children's Newspaper* (London). Two boys, Lova Cassini and Dania Moiseiwitsch, are nephews of Benno Moiseiwitsch, a well-known pianist. Lova, who is 11, is a piani t, too, but Dania, who is only five, is an artist; "at least," he said to the *C. N.*, "I think I am, because I draw and paint". And he has extraordinary talent.

Lova Cassini began to play the piano when he was eight, before he had any lessons. To-day he plays Bach, Haydn, Mozart, Beethoven, Schumann, and all the great masters, and has not only excellent technique, which is the art of music, but strong temperament and individuality, which are the gifts no art can teach. And, in spite of his musical ability, he is excellent in other subjects, and has earned the praise of the masters in his school at Hackney.

A Place Where Citizens are Re-Made

A Trip through the Borstal Institute

"Stone Walls do not a Prison Make"

WHEN we read in our daily papers that So-and-So, convicted of such-and-such a charge, has been sentenced to five years reformative treatment, we are prone to explain to ourselves and eacth other: "Oh, yes, it's a sort of imprisonment, you know." And it is, but a very different sort from that which has obtained hitherto.

Seen from the outside, the main building of the Borstel Institute appears forbidding and gaol-like, and, as a matter of fact, it was opened in 1910 as the Invercargill Prison, with accommodation for 56 prisoners. But on crossing the doormat, the visitor breathes an atmosphere which is vastly different from that of a gaol. Grated doors and barred windows are there, but the one-time cells have now been transformed into cubicles, the old canvas hammock has been displaced by a neat wire-woven cot, and a single gas-jet which shed a glimmer of light into two cells has given place to a bright electric lamp in each compartment, while the floors are now covered, and even a strip of bright-hued carpet adorns the "good-conduct" cubicles. And the faces of the inmates fully reflect the differences noted. The discipline is still as rigid, the salute still comes on the instant sight of an officer; but the countenances of all express a hope, a brightness, a physical, mental and moral health, scarcely to be looked for in a prisoner under the old-time system, which was wholly punitive.

The Institute at present houses 192 inmates and official staff of 36, and for this large number the establishment has grown until now the Institute buildings and yards and the officer's residences almost cover the 13-acre block, upon which they are situated. All the buildings have been erected by the inmates, who also manufacture the concrete building blocks and roofing tiles used in construction.

But to the visitor, the supreme interest, of course, centres in the human element. None of the inmates are over 23 years of age, this limit having been decided on by the authorities in the belief that thereafter the character has become so fixed as to be less amenable to reformative measures. Up to that age, it would seem, the methods of the Institute are markedly effective, as is proved by the fact that no less than 75 per cent of the young men who have passed through its corridors have "made good" in after life.

The keynote of these methods lies in the words "classification," "hard work," and "opportunity," and to furnish these, an ingenious and comprehensive system of grading has been evolved. The inmates come with all sorts of temperaments from amidst all sorts of environments. For the first four months they are placed in a probationary grade. At the expiration of that term their conduct and industry have determined their fitness for a higher or lower grade. Fortunately, but few go into the low grade; but there is not much fun for those who do, for it means the loss of many privileges and a key turned on their lonliness at 5-30 P. M. sharp each day. On the other hand, a higher grading brings corresponding advantages, until we find the "specials" (the highest grade) enjoying all manner of diet and of physical and mental recreation. Each grade is distinctive in attire and diet, and youths in the higher grade have the use of football and cricket grounds and fives courts, while their mental health is catered for by concerts, special classes, lectures and debates.

Quite recently the inmates of these grades debated the question: "Is the world growing better or worse?" Pingpong, scalliwag, chess and draughts are available to the "Specials," but no games of chance are permitted. "I notice that you don't mention cards, Mr. Hawkins," remarked the visitor. "No," was the response; "Cards and such like games are the means of sending too many of the lads here, and our job is to improve the inmates rather than to perpetuate their old propensities."

Policy of Self-Help

One outstanding fact of the Institute's methods is that the grading of the youths depends entirely upon their own efforts in industry and conduct, the primary object being that by healthy self-assertion they shall fit themselves for the niche they ought to occupy, when again loosed among their fellow-men. This object is the dynamic energising the whole of the Institute, and its efficacy is bearing fruit throughout the land.

Educational

Attendance at school (on the premises) is compulsory until the inmate has passed Standard VI., and thereafter the youth may continue his education through special courses of instruction in accordance with the particular trend of his make-up. A fine library under the care of an inmate fitted for the task, contains 600 volumes of fiction and 300 works of poetry, science and biography, while the current magazines and New Zealand weeklies come regularly to hand. In the cubicles of the higher graded inmates wholesome reading matter was noticed, witnessing alike to the tastes of the lads and the opportunities given to satisfy those tastes.

In the matter of physical welfare, the Institute is jealous for its inmates, and this has led to the institution of two hospital wards (one for slight ailments and the other for more serious) and a fully equipped dental surgery.

For religious training, a fine church building is provided, where, on stated evenings, the ministers of every denomination cater for the spiritual needs of those inmates who profess allegiance to their particular faith and order.

The industries of the Institute are various, embracing all (and only) that which makes for robust manhood. It has output in the form of concrete,

woodwork, ironwork, etc., but all are subservient to the man.

The biggest industry, of course, is the Borstal Farm, an area of no less than 2800 acres, all of which has been gradually reclaimed from a water-logged waste and transformed into a smiling and fertile territory. Every farming facility is here and the latest addition to the reclamation plant is a powerful bucket and ladder dredge with suction pipes complete to add to the solids and contract the water channels.

But while the visible effort is the reclaiming of earth and its harnessing to a useful end, the invisible and primary objective is the reclaiming of men. Wonderful results have boen achieved in agriculture and horticulture, but, here again, the desideratum is not only the growth of useful and ornate vegetation—though this is abundantly manifest even to the eye of the layman—but the growth of character. On the Borstal Farm, too, they milk in the height of the season about 400 cows and keep about 150 pigs; but the rearing of kine and swine is but a means to the ever-sought end of rearing citizens.

And so it is throughout every phase of the Institute's activities. Its interests and industries, its penalties and privileges, all bend themselves and lend themselves so that the inmates may, by self-assertion and initiative in work that is always constructive, develop those faculties which make for righteousness and for the consequent expulsion of things which tend to evil and negation. The medical officer who attends and regularly delivers lectures on topics vital to the welfare of young men; the special classes for youths of backward mentality; the fully equipped gymnasium; the phonograph with its 600 records; the concerts given periodically by groups of well-wishers in the town; the courses in technical instruction through visiting tutors and correspondence schools; the distinctive attire which denotes membership of the different grades; the tepid swimming bath now in course of construction; the encouragement of artistry among the young men--surely, these may be likened to rays emanating from sources varied and remote, yet all focussing on the one spot to reveal to the inmate of the Borstal Institute the potentialities within himself which may be exercised when, having once more regained his freedom, he applies his educated faculties to the bettering of the social lump.

But it must not be inferred from the foregoing that the Borstal Institute is a Pocket Edition of Paradise. It is not. The discipline is absolute; the hands are horny with much work; the garb, though comfortable and ample, is not of a texture or pattern to be donned from choice; the daily newspaper comes not within the walls; the ration (except in the special grade) is weighed to each inmate with a balance just and true; and over all is the barred window and the cubicle door which opens only to the key which hangs at the officers girdle. No, the Borstal Institute is no Utopia, it is a penal establishment possessing unique facilities and methods for the rectifying of young humanity, which temporarily has gone astray. Those facilities and methods have proved astonishingly successful. The career of every young man who leaves the Institute is followed up by the authorities and the records generally are fine. There are occasional lapses, and these are the ones we read of, while the successes do not appear in public print.

"Do they ever bolt?"

"Do they ever clear out without leave?" asked the newspaper man.

"Oh, yes," replied the Superintendent," occasionally they break bounds, but seldom to an extent that is serious. One chap got away just a few days ago, but he came back voluntarily before half-past seven that same night. You see, to bolt means the loss of a man's grading and privileges, and they realise that the small chance of successful flight is not worth the risk."

At the Institute the Prisons Board (constituted under the Reformative Department Act) holds periodic sittings, so that at least once a year each inmate has the opportunity to state his case, whereupon the Board exercises its discretion as to his fitness or otherwise again to take his place among his fellows in the outer world.

Whence came this new scheme of things?

Where is the warder with his carbine and bayonet?

Why do these young fellows not wheel dirt for the sake of wheeling dirt?

The answer to these queries is found in the fact that, at long last, our criminologists and sociologists have found it more profitable to appeal to the brain than to the brawn of the men.

Many generations have sought reforms in our Prisons System, but it was Hon. A.L. Herdman (then Minister of Justice, now Mr. Justice Herdman) who first "took hold" and gave the genesis of our present Borstal Institute. This was 10 years ago, which date marked the first real advance in prison reform. About that time the Government decided to form a Prisons Department distinct from the Justice Department. When this cleavage took place, Mr. C. E. Matthews was appointed permanent head [of] the Prisons Department, and upon the initiative [of] that gentleman—subject to the approval of the Minister of Justice—great progress has been made. Mr. Matthews, now Under-Secretary for Justice and Controller-General for Prisons, had more than visions; his sane progressiveness stamped him as a man to be heard, and the call he sent forth was for classification of offenders. As such classification was manifestly impossible where offenders of all ages and all temparaments were confined in the same building, the Invercargill Gaol was in 1915 enlarged and set apart for the reformative treatment of first offenders and others who appeared likely to prove corrigible, and thus came into being the Borstal Institute, whose fame has already brought about experiments of a like nature in other pla[ces] and which bids fair to revolutionise our view of [the] cause and cure of crime.

196443

M211,N23YC
N25·3·1

FOR BOY SCOUTS

INDIAN SCOUT BACK VOLUMES

		Rs.	A.
Vol. III. July, 1920 to June, 1921	...	0	8
Vol. IV. July, 1921 to June, 1922	...	0	8
Adventures of a Spy. By Sir Robert Baden-Powell	...	1	12
Girl Guiding. By Sir Robert Baden-Powell	...	1	4
Guide to Nature Book. By Woodward	...	1	4
How to make the Most of Life	...	2	4
Plays and Displays for Scout Entertainments. First Series	...	1	5
Do. do. Second Series	...	1	5
Training for Young England	...	1	12
Woodcraft. By Owen Jones	...	1	5
Making of a Scout	...	0	1

Can be had of:

STAR BOOK SHOP

BANDHU ASHRAMA, HYDERABAD, SINDH

Marriage and Reform

	Rs.	A.
1. **A Key to Hindu Marriage Ritual.** In questions and answers for students and truth-seekers. By S. Nityanandam ...	1	0
2. **The Vedic Law of Marriage** or The Emancipation of Woman. By Pandit A. Mahadeva Sastri, B. A. ...	0	8
3. **Marriage Age of Girls** according to The Laws of Manu. By Dhana Krishna Biswas, B. A., B. L. ...	0	1
4. **Remarriage of Hindu Women on Shastric Basis.** By Dr. S. Venkoba Rau, B.A. Contents:—1. Remarriage of Hindu Women, 2. Objections answered, and 3. Conclusion ...	0	12
5. **Social Reform and Social Service.** By Mukund R. Jayakar. Voices the tenets and convictions of the growing body of youth in the country ...	0	4
6. **Hindu Social Ideals.** Presidential address delivered by P. J. Mehta, M. D., Bar-at-Law ...	0	4
7. **Social Reform on Shastric Lines.** With an exposition of the principles of Vedic Exegesis. By Pandit A. Mahadeva Sastri, B. A. Deals with the 3 lines of Social Reform, The Rational, The National and the Shastric; the Status of Women, the Scope of Shruti, Smriti and Achara, and the genuine Vedic Teaching ...	0	8
8. **Social Reform in the Light of the Hindu Scriptures.** Presidential address delivered at the Third Ganjam Social Conference. Deals with National Efficiency and Social Reform, Varnashrama-Dharma, the Shastras, etc., in the light of Social Reform. By Pandit A. Mahadeva Sastri, B. A. ...	0	4
9. **Vedic Religion and Caste,** or The Basis of United Humanity. By Pandit A. Mahadeva Sastri, B. A. CONTENTS. 1. Bhagavad-Gita, its aim and purpose, 2. Sanatana Dharma, 3. Religious Reform, 4. Social Reform and 5. United Humanity. ...	0	8
10. **Wake up, India.** A forcible plea for social reform. Being 8 Inspiring Lectures of Dr. Annie Besant on Child-marriage and its Results, Education of Indian Girls, and other similar important topics ...	0	12

Postage Extra

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS

Printed and Published by B. Ranga Reddy, at the Besant Press, 2nd Line Be